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# CHRISTIAN



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## Anxiety for the Morrow.

There are many difficulties in the teaching of Christ. Some deem portions of it to be suited for a Utopian state of society rather than for our world of sin and misery, for times of peace and plenty instead of such a period of storm and stress as that in which we live. Much of what Christians rightly regard as the finest compendium of moral and religious truth ever given to the world has been objected to as too ideal and impracticable for the world of real existence. Yet we can safely say that a return to the ethics of the Sermon on the Mount is one of the greatest needs of the day. It would save us from many of the ills of life, and, when the evils have come, it would show us the way of escape or the means of endurance.

One of the most frequently quoted of the sayings of the incomparable sermon is: "Be not anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The Saviour had been speaking to men who would be exposed to special temptation to worry. They were cut off from the usual means of earning a livelihood, and at times their future would seem precarious. It would be with them a matter of essential things; luxuries were out of the question, and they would scarcely be tempted to repine because of the lack of them; but were they not entitled to a sure supply of food and clothing? The Lord Jesus anticipated their thoughts and bade them cease from anxiety; the needed things would certainly be granted to them. The church during all the centuries has regarded the Lord's promise as extended to all who will fulfil the conditions: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"Be not anxious!" Was there ever a time in the world's history when such an admonition was appropriate as now? The hearts of thousands, nay, of millions, are filled with foreboding. It is not now with these that they seek for superfluities and luxuries, though formerly many of them "took thought" for the frills and ornaments of life. The present anxiety is as to the very means of living. Food and clothing, the essentials of existence, are scarce or

lacking. The devastations of war have reduced at least one nation to the brink of starvation; while hundreds of thousands in the other belligerent countries have, through the loss of the bread-winners, been brought face to face with the deepest poverty and distress. Through the dislocation of trade multitudes of men in neutral countries are suffering acutely. In Australia the addition of a drought to the catalogue of woes has brought sorrow and even ruin to many homes. Now, to crown all, comes the fearful disaster in Italy, the magnitude of which appals us. No wonder that some are letting their minds dwell on such Scriptures as: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places," while in the case of others their hearts are failing for fear.

What is the disciple of Christ to do in such a time? This is the testing time of a man's religion. If we are fearful as others who are not Christians, if our hearts are faint with anxiety, of what use is our profession? Others may gain a thrill for themselves and may seek to scare men to repentance by a course of dubious interpretations of prophecies relating to the end of the world, but we shall find our chief comfort in such Scriptures as that with which we deal. Our blessed Master whispers to us, "I say unto you, Be not anxious." He who spoke these words did not utter them for fair days alone; the world's tribulations have not taken him by surprise, so that, had he but known, he would have given an accommodated message; no, he gave the word for such a time as this, and to such people as we: "Be not anxious for the morrow"; "Seek ye first his kingdom, and his righteousness; and all these things"—the essentials of life, the food and clothing concerning which you worry—"shall be added unto you." Let us trust the Master still.

The Saviour made a three-fold indictment of worry. First, he declared it to be *unreasonable*: "Behold the birds; . . . your heavenly Father feedeth them. Are not ye of much more value than they?" "If God cares for the less, will he not care for the greater?" Anxiety, in the second place, is *useless*; "it does not avert trouble." No

one by anxiety can add a cubit to his age. Thirdly, anxiety is *irreligious*: "It is practical heathenism, natural in Gentiles, but inexcusable in the heavenly Father's children"; "Your heavenly Father knoweth that ye have need of all these things."

The case against worrying on the part of Christians has been expressed thus: "Why worry about houses when Christ is building us a mansion? Why worry about money when we can put it where it will give us good interest throughout eternity? Why worry about clothes when God knows we need them, and has promised to supply all our need? Why worry about what we shall do, or where we shall go, when Christ is our Door of service and Way of life? Why worry about our troubles, when God has promised to be with us in our trouble? Why worry about falling when he has promised to keep us? Why worry about sickness when the Great Physician is always within easy call? 'Lo, I am with you always.' In the light of such a precious promise, from such a loving Saviour, why worry about anything?"

"Be not anxious for the morrow." Anxiety is for the future. Jesus bids us live a day at a time. Thus we can endure. It is the anticipated accumulation of trouble, the foreboding which seeks now to bear tomorrow's load, that makes the load intolerable. "Sufficient unto the day is the evil thereof."

It has been said that "there are two things, at least, about which we should never worry. First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry."

The anticipated trouble may never come; the morrow may be much brighter than to-day. "My children," said a dying man, "during my life I have had a great many troubles, most of which never happened."

"Troubles that never come make most gray hair, And backs are bent by loads they never bear." In the case of the troubles which are real, and not imaginary, we give heed to the inviting word, "casting all your anxiety upon him, because he careth for you."

## Editorial Notes

H.M.O., February 7.

This is probably the most important, in many respects, of the Home Mission offerings yet taken up in Australasia. The general drought and the commercial depression caused by the war are calculated to materially affect the contribution unless the brethren generally are prepared to make substantial sacrifices. Very interesting will be the Home Mission Committee meetings held in the various States just after the offering, as, in some of them at least, the question of advance or retreat will have to be seriously considered. To withdraw from fields now occupied would be simply disastrous, but it is as well that our readers should realise that a crisis has been reached. In face of the financial stringency we have every confidence the churches will rise to the occasion and cheerfully face the situation with the spirit of determination to succeed in this war. Instead of sounding a retreat, let the cry be "Forward!"

### The End of the War.

Notwithstanding the grim statement attributed to Lord Kitchener that he did not know when the war would end, but that it would begin next May, we may reasonably hope that the end will soon be within sight. With the advent of spring, there will doubtless be greatly renewed activity, and as time is with the Allies, who were not so well prepared last August as their opponents, the prospects are brighter. It appears probable, too, that Roumania and Italy will enter the conflict against Germany. Should this surmise prove correct, it is scarcely likely that the war will extend over the three years predicted by some, and before the European summer is over there is reason to hope for such decisive results as shall compel the Germans and Austrians to propose terms of peace. The dismemberment of Austria-Hungary and Turkey, and the loss of Alsace and Lorraine by Germany, are among the probabilities, almost amounting to certainties, of the future. Whether the victors will agree over the division of the spoil, and whether the adjustments of boundaries can be amicably arranged, remains to be seen, but certainly the outlook for success now appears more promising.

### The War and Drink.

One direct effect of the war has been the spread of total abstinence and the limitations of the drink trade. Few of us realise the stupendous nature of the reform in Russia, where by a stroke of his pen the Czar has entirely and permanently prohibited the sale of intoxicants. This means an annual revenue loss of about £93,000,000, and the enforced abstinence of 173 millions of peo-

ple. At first the sale of vodka was abolished simply as a war measure, but the results were so marked that the prohibition is now extended to all strong drink and declared to be "for ever," and the whole nation has suddenly changed from one of the most drunken in the civilised world to the most sober. France, following so good an example, has abolished the sale of her national drink, absinthe, and is second only to Russia as a sober nation. In England the number of hours for the sale of drink has been limited and no drink is allowed to be sent to the soldiers at the front. The Canadian contingent is on strictly teetotal lines, and the Australian has a dry canteen. According to the London "Times" "the trail of the German troops is marked by myriads of empty bottles." This may help to explain her lack of success. Amidst all the evil results of the war the immense uplift given to humanity by the restriction of the sale of drink stands out as a valuable and permanent asset.

### Drink and Employment.

The "Christian Herald" of America, dealing with the situation in that country, aptly answers a common argument of the drink party thus: "The last refuge of liquorites is to point to the 2,000,000 employees whom prohibition would throw out of work. In a town in Massachusetts they had a brewery paying in wages 6,240 dollars annually. The brewery was turned into a shoe factory, and the yearly pay roll was 65,000 dollars. In other words, the capital now invested in the liquor business, if forced to seek other channels in regular trade, would employ ten times as many men as it does now." It has been proved over and over again by the cold, resistless logic of figures, that the liquor traffic employs about the fewest hands of any business in which so much capital is invested. The prohibition of the trade would mean an immense increase in the volume of employment, as the vast amount of money thus freed would be diverted into legitimate channels of remunerative work for hundreds of men where tens are now engaged.

### What is the Cause?

The Methodist Church is not lacking in pulpit talent, organisation or wealth, and yet with all its machinery and other equipment it does not appear to be making the progress that might be expected. A correspondent discusses in the "Spectator" of Melbourne the question, "What is the cause of the falling off of our membership?" He states that his "settled conviction after mature consideration, is that the evangelistic note is far too seldom heard in our regular services." He quotes the words of Wesley, "You have nothing else to do but to win souls," and contrasts this spirit with that of Methodist preachers whom he has heard to say, "I can't may be other causes for lack of progress, we are persuaded that the neglect of aggressive evangelism must necessarily be a

prominent factor in such cases. The fact that definite gospel sermons are preached every Lord's day, and a direct appeal for decisions is made regularly in all our churches, is largely the cause of the progress of the people among whom this paper chiefly circulates. Should the time ever come when it may be said of us as the correspondent quoted says of Methodist Churches: "How very rarely now do we hear the appeal given for decisions in our ordinary Sunday services," we may inscribe "Ichabod" on our buildings.

### Advertising.

Do we advertise sufficiently? This is the age of advertising, and the business man who does not keep his business before the people must expect to fall behind. "If you have a good line, push it," is a principle as applicable to the gospel as to soft goods. Yet we know churches so wedded to the "penny wise and pound foolish" policy that they decline to spend even sixpence or a shilling a week in letting the public know through the newspaper of their Sunday services. Charles Steidle, one of the most prominent Presbyterian preachers of America, said recently in a public address that "at least one tenth of a city church's budget should be expended in advertising and other forms of church publicity. He insisted that such an investment of funds would be justified by enlarged offerings from the increasing congregations brought by judicious advertising." There are two classes of churches that have no need to advertise: Those whose chapels are already crowded, and who have no room to extend their buildings, and those who feel no concern about the salvation of their fellows, but wish to restrict their membership to their present number. We have about outgrown the old idea of buying land in a little back street and erecting a small structure thereon of the "cheap and nasty" type to the honor and glory of God, but we have yet room for growth in the grace of publicity. Spurgeon is probably wrongly credited with the rude doggerel, "He who in the world would rise, must either burst or advertise," but the rhyme is not without sense. "Faith comes by hearing," and how shall they hear if they are not brought within the sound of the preacher's voice? and how can this be done without publicity? Not alone by paid advertisements and attractive handling can the truth be published. Secular newspapers are generally pleased to receive items of news for their columns, especially if the church also advertises, and in every congregation a press correspondent should be appointed to keep the movements of the church before the public. Much may also be done by systematic tract distribution, every house in the district being visited at least every three months or so. It is a simple fact that tens of thousands in Australia and even in our large cities have no idea of the plea we present or the work we are doing. We must let them know. "Sweet are the uses of advertisement."

# Home Missions and World Evangelisation

H. J. Banks.

This month we are talking and writing much about Home Missions—the evangelisation of Australia—our own beloved land. Not that we think the salvation of Australia is any nearer the heart of God than is Africa, or China, or Japan, but because the Divine injunction, as well as wisdom, and patriotism, demand that we shall first prosecute the work in the land from which we propose to send the light to nations yet submerged in darkness. Christ's ultimate aim is the evangelisation of the whole world—even to the last man, but the order of progress is, first Jerusalem. Our Jerusalem is Australia—then, away to the uttermost parts of the earth.

Our present financial, numerical, and spiritual strength enables us to do a little towards the world's enlightenment, but further advancement in this direction waits upon the strengthening of the Home basis with new-born lives intelligently committed to the heaven-ordained task—preach the gospel to the whole creation. The true Home Mission advocate always works with the thought, We must save our country in order to the salvation of the world.

We love our country. A comparative paradise for earth's toilers, she is now emerging into world prominence, her destiny all unknown. To make her a home of righteousness, the citadel of truth, a radiating centre to other lands of heaven's light and hope, is the desire of all loyal hearts. We help or hinder this consummation by our attitude towards Home Missions. It is only by the inculcation of the religion of Jesus, with its holy responsibilities, in the heart and life of the people that we will save our nation from drifting into a mere pleasure-loving people, despised among the nations, and disowned of God. How can we best accomplish this laudable end?

*By supporting preachers and sending them into every part of the land with the dynamic of the gospel?* Yes. For, "how shall they call on him in whom they have not believed, and how shall they believe in him whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Many in Australia have never really heard Christ preached. "They do not know the way of salvation. Unless some man of God tells them they will live the orphaned life, and pass from the earth unsaved, because someone failed to do his part in returning to God a just proportion of what he had given him. Is it you? Answer on Feb. 7th."

*By really living Christ.* This is the great need. Men will be influenced by a religion that is real. Too many of us make it a thing quite apart from the actual conduct of our affairs. It should be our life. This would solve the problem of State and world evangelism—the actual reproduction of the Christ life in those who have taken his

name. Isolated members would then preach the word as in the days of which it is written: "Then they that were scattered abroad went everywhere preaching the word." Our homes would be such that all who entered would feel the throb of the divine life. Our commercial transactions would be so clean that the worldling would term us unique. Our lives would continually send forth the fragrance of a consecrated life, and we would seek in season and out of season to win men for God.

## What is Meant by Home Missions?

A. W. Connor.

Home Missions mean our combined effort to preach the gospel in our own State, as distinct from our local individual or congregational service in our local community. Here in West Australia, owing to the undeveloped nature of our State, it is of paramount importance. To neglect it is to court disaster and defeat in our future work. Home Missions mean:—

1. City evangelisation. There the forces of unrighteousness gather, and despoil manhood and womanhood. There childhood is blighted and robbed. We are responsible for meeting this need by city missions. "Rescue the perishing."

2. The gospel of the helping hand to lonely brethren in the country, struggling amid difficulties to keep the flag flying. Their hope is in Home Mission effort. Shall we leave them to battle on unhelped?

3. The back blocks of our land with its sturdy pioneers shall hear the gospel. The stream of young life that flows thence into the city will come sweetened and lightened by the gospel of Christ. Dare we refuse them the message? If we do, "our sins will find us out."

4. The revival of churches that are dead or dying, so that they may become centres of light, and living witnesses for Christ. How the dying church appeals to us!

5. To all of us Home Missions mean, whether we are in city or country, isolated or in fellowship, an opportunity to prove our faith by our works, and manifest the spirit of him who, though rich, became poor, for our sakes. Let us pray, then plan how we shall make a worthy offering; then on Feb. 7th come up and present our gift. Some will do their share: some will meanly shrink. Some will forget. *What will you do?*

## The Spirit of Missions.

Wm. Marsden.

The spirit of missions is the spirit of the new life in Christ Jesus. It belongs to the regenerate, and to them because they are partakers of the divine nature. Its manifestations are seen in sight, thought, and feel-

ing. The reborn look on the world as with the eyes of Jesus; think of it and feel for it as with his mind and heart. "The life story of Jesus is the story of a great passion. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." O Jesus, who can declare thee? "Thou didst stoop to incarnation for creatures hateful and hating one another, didst suffer want and shame, and embraced death for their salvation. Heavenly Missioner, thine is the true spirit: teach us. The Apostle Paul had learned, and become possessed of it. He gave in few words its source and potency." For whether we be beside ourselves, it is to God; or whether we be sober it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." This is complete. Blood bought ones are Christ's. His cause in the world is theirs, sanctioned by the weight of so many obligations, and fraught with the destinies of so many millions. It is furthered by the soberest wisdom combined with the most impassioned zeal; the love of Christ, the constraining master-power supplying its motive and inspiration. The spirit that springs out of this conception is the spirit of missions.

## Christ's Mission and Ours.

E. G. Warren.

Go ye into all the world and preach the gospel to the whole creation. These are the last words recorded of all Christ's communication to his apostles. Those parting words put the stamp on Christianity that it was to be a universal religion. Universal in the sense that it should go out and seek for men in their own homes. This world will never be won for Christ in multitudes, but one by one. Go and preach. The matter was literally left in the hands of the apostles; it is left in ours. Do we realise our responsibility? We must either go or send the glorious message of salvation to the people who live in the cities, towns, and villages of this great country. Have we a passion for souls? Think! We are coworkers together with him, brought into sweet fellowship with our Divine Redeemer. What a tremendous obligation does that fellowship lay upon us. How much we can all do to win this country for Christ. Brethren, the fields are white unto harvest. Pray ye the Lord of the harvest, that he will send out more laborers into his harvest.

"Of all the doctrines of the Bible, the one about which Christians have become most unlike the early Christians—in the sense of its true value—is the doctrine of the Second Advent. We, none of us, live on it, feed on it, act on it, work for it, take comfort in it, as much as God intended us to do."—The late Bishop Ryle.

# Ruth Chooses the True God.

Sunday School Lesson for February 7, Ruth 1: 6-18.

W. C. McCallum.

The little book of Ruth takes us aside from the doings of judges and kings. There is no noise of battle or shout of the victor, no glorified tale of slaughter or pillage. It is a beautiful story of the life of the plain people. It is a story of peace, and the virtues of its characters are the virtues of peace. Its atmosphere is not the fevered, artificial life of the camp, but the tranquillity and industry of the country and its villages. We permitted an intimate glance into the sorrows of an aged and saddened woman, we dwell with pleasure on the picture of the pure-souled, sweet-ministering Moabitish maiden, we admire the mature, honorable Boaz, moving a man of note in his village. We enjoy the breath of the harvest field and catch the enthusiasm of reaper and gleaner. The village life rises before us clearly and simply in the transactions before the ten elders in the gate, and the kindly interest of the neighbors in Naomi and Ruth, and their rejoicing over the birth of an heir.

It was during the days of the judges, just when we do not know, and have no means of knowing, a famine came upon the land. The drought, more local than that which caused Israel to migrate into Egypt, left some adjoining countries free from its effects. Elimelech and Naomi, with their two sons, decided to leave Bethlehem and go to the country of Moab. The Moabites were closely akin to Israel, their language being a dialect of Hebrew. They occupied the high plateau to the east of the Dead Sea southward. Their settled occupation of Moab was older than that of the Israelites in Canaan. They possessed a compact country, and the more sparsely settled plateau was at one time dotted over with cities, the names of some fifty of which have been left on record. The relations of Israel and Moab were at times hostile, and then again peaceful. Moab rose to be a prosperous and powerful state in the days of the decay of the Israelite kingdoms, but came to an end as the prophets predicted. Just how Moab was destroyed we do not know, but after the days of Nebuchadnezzar it existed only as a remnant, and most likely its population was decimated or deported for some refractory conduct by the Babylonian monarch.

The migration of Elimelech and Naomi may have been only temporary in intention, but their sojourn lengthened out. Now sorrow comes, Elimelech dies, but Naomi still has her two boys. They come of age and marry Ruth and Orpah, Moabitish maidens. If Naomi found solace in the happy marriage of her sons, it was short-lived, for they are both untimely cut off, and the desolate Naomi turns in her thoughts to the old home at Bethlehem. Her daughters-in-law were still with her, but they would remarry, and she would have no place

in their new homes; grandchildren she had none. An exile from home through famine, the land of her adoption had seemed to smile upon her, then her husband was taken. The marriages of her sons seemed to promise good for the future, then their untimely deaths filled to the full the cup of her bitterness, and she naturally felt that the hand of the Lord had gone forth against her.

The first intention of the three women was to journey to the land of Judah together. They had been bound together in a common sorrow. Together they had looked upon the faces of the dead, and in that sorrowful experience had been drawn closer together. This must have been for the stricken Naomi a sweetness amid all the bitterness of her cup. But Naomi is too noble to allow her pleasure in the sympathy of these young women to blind her to the uncertainty of what lay before them, should they go with her all the way. She had nothing to offer them, and she did not know what kind of reception these Moabitish girls would receive in Judah. They had been kind to the dead, and to her, and she must not let them suffer in the exercise of further kindness. The best thing for them to do was to go back, each to her mother's house, and after a while each would find rest in the home of her husband. Their attachment for this sweetly sad mother in Israel is shown in their repudiation of the proposal and their determination to return with Naomi to her people. This leads Naomi to dwell upon her desolate condition and her utter inability to do anything for them, ending with her solemn conviction that the hand of the Lord had gone forth against her.

Why the hand of the Lord against her? Naomi does not say. It is suggested that Naomi felt it was because she had distrusted God's providence when she left the land of Judah, but this is merely the imagination of the commentator. Naomi is not the only woman, suffering as she had suffered, who has felt that the Lord has chastened her, and, if she thought she understood the reason, has kept the secret locked in her own bosom, known only to God and to herself. All Naomi says is: "Call me not Naomi, i.e., Pleasant; call me Mara, i.e., Bitter; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

For Orpah, Naomi's reasons were conclusive, and she turned back home, but Ruth could see nothing but this broken-hearted woman. How could she, young and strong as she was, leave this aged woman to go on her solitary and sad way to the old

village, where perhaps many may have forgotten her? This woman had brought into her life, not only the husband she had loved, but the touch of a faith and a spirit she had not known among the worshippers of Chemath, the god of Moab. Through deep love and attachment to Naomi Ruth was finding her way into a purer faith. Had Naomi realised how her faith and resignation through the long months and years of sorrow had been kindling the love of God in the heart of Ruth?

The appeal of Naomi, based on Orpah's example, sharpened the issue for Ruth. Orpah had gone back to her people and to her god, Chemath. Can I go back? Never! With the hurt and entreaty of a heart being torn from that which is more than life to it Ruth makes her last appeal that puts aside finally the question of separation. It is more than an appeal, it is also a pledge, a consecration, and a vow. Ruth pledges herself to Naomi in a compact and union that only death can sunder. She consecrates herself to Naomi's people and her God. Say, if we will, that at this time a change of nationality involved a change of God to that of the new nation, yet we are sure as we read this vow of Ruth's, and picture the animate, love-transfigured face of the Moabitish maiden, that there was more here than any conventional transference of worship upon a change of nationality. "Thy people shall be my people, and thy God my God." The excellencies of the God of Israel had been proclaimed to her through the excellencies of Naomi, his servant. Would that the power of faith were such in our modern, so-called Christian states, that the alien in seeking naturalisation might couple naturally with the pledge, "Thy people shall be my people," the words, "and thy God my God," and would that the scattered representatives from our lands to heathen or semi-heathen peoples might commend the faith of the Christian's God to other Ruths, whose pure souls, unspoiled amid corruption, await the light of a true faith and love. Ruth puts her resolution past all controversy by a solemn vow in the name of Jehovah. A solemn invoking upon her own head of divine wrath if she should be untrue to the pledge she had just made. In the face of this Naomi could have no more to say. Ruth from this solemn moment belonged with her to the people of God.

## Failure.

Failure is a rocky hill;  
Climb it! Climb it with a will!  
Failure is a broken bone,  
Set it! Grin, and do not groan!  
Failure is a tangled string;  
Puzzle out the knotted thing!  
Failure is a river swift;  
Swim it! Swim, and do not drift!  
Failure is a black morass;  
Cross it. There are tufts of grass!  
Failure is a treacherous pit;  
Scramble! Clamber out of it!  
Failure is an inky night;  
Stare! Expect the morning light!  
Failure is an ugly coal;  
Puse it to a diamond soul!

—Amos R. Wells, in "Youth's Companion."

# Spiritual Aspects of the Restoration Movement.

J. Ernest Allan.

The time seems opportune to emphasise the spiritual teaching of the movement for the restoration of primitive Christianity. Over a century of unprecedented success has rolled away, and the threshold of the second century has been passed in this world-wide movement to bring a divided Christendom back to the Bible. Linked to the passing of the years is the home-going of the old guard of pioneers, whose work stands as a lasting monument of their integrity, industry and indomitable spirit. An earnest study of their lives will convince the student of their loyalty to truth and devotion to God. They were men of a God-fearing, God-loving, and God-serving character, and while "contending earnestly for the faith once for all delivered to the saints" from a doctrinal standpoint, also emphasised the need of personal consecration and a deep spiritual life.

The work of the illustrious pioneers in Scotland, England, America, New Zealand and Australia is an inspiration and a challenge to the present and rising generation to shoulder the responsibilities of a sacred trust and be zealous and earnest in the advocacy of the incomparable plea for the restoration of primitive Christianity.

The secret of past success is in the personal consecration to Jesus Christ, and making the passage of Scripture, Zech. 4: 6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," the slogan of the heart.

The progress of the future will depend not upon the *might* of eloquence, nor the *power* of personality, but upon the *depth of spirituality* in the lives of those who are the pioneers of the second century.

The doctrinal position of the churches of Christ is unique and impregnable, a position that is being recognised by those who once treated it with ridicule and contempt. But not by the might of doctrinal strength alone is true progress to be made, but by the earnest presentation of doctrine, plus spirituality, the emphasising of the spiritual aspect of the doctrinal truths.

The Restoration Movement has to its credit a thrilling and glorious history, which ought to be an inspiration to greater deeds in the future. But resting upon past achievements and glorying in a creditable history of trials and triumphs will not produce a greater and grander history to be recorded by future historians. While due and proper emphasis must be placed upon the doctrine of our plea and the history of the cause ought to be taught to instruct and inspire, yet the secret of true substantial growth is the emphasis that is made upon the spiritual significance of the doctrine and history of the plea for primitive Christianity. Our noble and honored pioneers did

not depend upon the might of eloquence, or the power of personality, but the Spirit of God to effect the wonderful work of leading men back to the old paths.

In the plea for the Bible as the only rule of life for the individual and the church is found one of the outstanding spiritual aspects of the Restoration Movement. At the dawn of the nineteenth century, when T. and A. Campbell and their compeers commenced the unique work of restoration, the spiritual life of the people was at a very low ebb. It was truly an age of religious indifference, infidelity and iniquity. Where there is indifference toward the spiritual life, the twin evils of infidelity and iniquity soon appear and carry on their deadly work. A religious world existed by name, but not by action. "By their fruits ye shall know them" (spiritual salt existed to preserve the truth). One great cause of existing religious conditions was the attitude of the people towards the Bible. It was almost a forgotten and lost book, having been closed to the people by a perverted Protestantism and a bigoted clergy, who assumed the right of interpretation and exposition. When the illustrious Thomas Campbell left the old land, the religious world was in a deplorable state through the loss of the spiritual teachings of the Bible; but on arrival in the new world—America—he found that a worse state of affairs existed among almost all religious bodies. He found a state of "religious antagonism, fierce sectarianism, intense fanaticism, wild mysticism, a narrow, hard denominationalism, a clashing of creed and intolerant strife."

The work of Thomas Campbell and his son Alexander, and their helpers, was almost parallel to that of Martin Luther; it was his privilege to wrest the Bible from the iron grip of an intolerant Catholicism and give the people God's book in their own vernacular. He broke the power of the Papacy, "not by might, nor by power, but by the Spirit of God."

In the same spirit the Campbells faced the herculean task of breaking the power of an intolerant and bigoted Protestantism which had bound the Scriptures with the shackles of tradition, superstition and false interpretation. The book of the people was not the people's book. "To the law and to the testimony," and "Where the Scriptures speak we speak; where the Scriptures are silent we are silent," were the famous slogans of these brave independent spirits. They broke the man-imposed shackles from off the good old book, and giving it to the people, said, Read, study, obey its teaching, and live by its instruction. This the people did until they were known as "walking Bibles." A natural result of such a reverent attitude to the Bible was true heart culture, produc-

ing a deep spirituality in the lives of the people. They viewed the Bible as God's arsenal, containing bombs to hurl at the bulwarks of sin and sectarianism, and we know the accuracy of their aim. They also realised the Bible to be God's spiritual storehouse filled with spiritual food for the maintenance and development of the soul. The Bible is also God's limpid stream of living water—that spiritual drink to satisfy the thirsty and famished soul of man.

"For in God's book we have God's thought,  
In God's own language spoken,  
And heaven's bread, in heaven's crown baked, from  
Celestial waters in a sacred stilling cresset,  
And manna from above within an heavenly crust."

It is possible to have Bible knowledge in the head, and little or no spirituality in the life. Many can quote the Scriptures glibly enough who are total strangers to their spiritual teaching. There is a great and urgent need for the members of the church of Christ to know texts relating to the Bible, faith, repentance, confession, baptism, Christian union, etc. But to merely know them is not enough. Disciples are to be conversant with all the Bible, and thus make it God's arsenal for proof texts, storehouse for spiritual food, and river of spiritual drink.

"Thou Sward Divine, thou firm-set rock,  
Thou guide, with whom the wise man goeth,  
Green pasture for the hungry flock,  
Where through the living water floweth."

The Bible is a book for the saved as well as the unsaved, teaching man how to grow in spirituality after acceptance of the simple gospel-story of the New Testament. The good old book deals with the great fundamental truths of life and salvation, and through all we see the beautiful spirit of consecration and spirituality. The Bible is the only guide for wandering feet, staff for the traveller, light for sin-darkened souls, compass for lost hearts, chart for man's journey from earth to heaven. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

## The Answer.

I pressed the button at my neighbor's door;  
But when I heard no sound, I turned and stood  
Irresolute. If I had moved a bell,  
I must have heard it. Should I rap or go?  
But in a moment more my neighbor came.  
"The bell is far, and very small," he said,  
"You may not catch it, for the walls between;  
But rest assured, each time you push the knob  
We cannot choose but hear the bell inside."

And what they told of my neighbor's bell  
Was cleared up when I knocked at mine head  
heart,  
And caught no hint of answer. Now and then  
I poured my soul out in a hot appeal,  
And had no sign from lip, or hand, or eye,  
That he I would have saved had even heard,  
And I have sighed and turned away; and then  
My neighbor's words came back: "We cannot  
choose  
But hear inside."

And after many days  
I have had answer to a word I spoke  
In ears that seemed as deaf as dead man's ears.  
—Roy Temple House

# The Church Christ Organised.

E. Carr.

This church is perfect in design, glorious, cherished by Christ, and united to the Father, Son and Holy Spirit; it upholds the Lord's ordinances of baptism and the memorial feast as ordained, and the one hope of its calling. By God's grace its door is yet open, and its privileges attainable; its members can say, "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." There is but one gospel, one sound and healthful doctrine for those who prove their faith in Christ by submitting to the baptism he instituted, thus putting on Christ. There is one Saviour, one way of salvation, and one church, which is the body of Christ, beloved and cherished by him who gave himself for it, to sanctify it, a glorious church, holy and without blemish. In this church the Lord's authority is absolute, positive commands are issued, requiring unquestioning obedience: in these there is no choice, it is vain to call Jesus Lord, and not obey him, but there is full liberty to do what does not interfere with the Lord's enactments (Phil. 4: 8).

## The divine origin of the church.

It is organised of God, through Jesus Christ, for it was in the mind of God before the foundation of the world. Foreknown was the manifestation and sacrifice of Christ for our redemption (1 Peter 1: 18, etc.). We know that we shall be like Jesus, for God foreordained that they who love him are to be conformed to the image of his Son (Rom. 8). God's holy calling was according to his own purpose and grace in Christ Jesus before times eternal (2 Tim. 1). God's purposes were revealed so that the spiritually minded may know that spiritual things are of God. Eph. 1: 3-12 reveals the foreordination of apostles and prophets, to whom revelation was made according to his eternal purpose in Christ Jesus, that the wisdom of God should be made known to angels and men through the church (Eph. 3). Jesus alludes to this in Luke 11: 49: God said, "I will send them prophets and apostles," so "God hath set in the church apostles and prophets" (1 Cor. 12). These and other Scriptures should convince believers that the Church of Christ is of divine origin, therefore perfect for its purpose, consequently any human domination is a usurpation of the authority of the Christ.

## The Christian standard.

The church is the body of Christ. Without an organisation a body could not be. All the religious bodies are organised, and have their rules of admission and after conduct; but the transcendent excellency of the organisation of the Church of Christ proves its divine origin. It is grand to be in the

body of which Christ is the Head, under his rule. Without a standard there could be no ideal of Christian life, no correction of evil doing, no check on fleshly passions, no guidance in putting off the old, and putting on the new man. But the commands of the Lord and of the apostles in his name are a standard (see 2 Peter 3: 2; 1 Cor. 14: 37). The Lord entrusted the apostles with power, and the Holy Spirit aided them, thus there is divine control continuing to this day. A standard of what is true and honest in trading is secured by the British law re weights and measures; "what the Holy Spirit saith to the churches" through the apostles, is the true standard of Christian faith and practice.

## The Christian ecclesia or assembly

was first in Jerusalem; then others were set up in many places. This assembly is the only one of divine appointment. The Lord's Supper, prayer, praise, fellowship, exhortation, rules of speech, are all arranged through the apostles by the Lord's commands (1 Cor. 14). Whether the Lord's rules of order for this meeting should govern meetings of human appointment for prayer, praise, and Bible study, is a matter to be considered. The units of this assembly are called disciples, Christians, brethren, heirs, in figure sheep and branches, all expressive terms applicable to each unit jointly or severally. We read of these assemblies as edified and multiplied, set up in many places, for the Church of Christ is catholic as well as apostolic. Catholic? Yes! The Church of Rome claims catholicity because their worship is the same everywhere, but the Church of Christ has a better claim; its order of worship is the same everywhere, and it can refer to the New Testament where its order is set forth; this the Church of Rome cannot do. All through the New Testament it is evident that there was the one doctrine everywhere in every church. During the apostolic age, all the assemblies continued in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers as ordained, or else they were called to order. The Lord's authority was upheld in the one body, the body of Christ, one and indivisible. The setting up of other professedly Christian bodies is by the setting up of human judgment against divine authority, as from the time of Cain unto this day. In the church some, while consenting to the admission of Gentiles in the church, objected to having social intercourse, then they tried to impose on the Gentile converts circumcision, and things of the law, but this was denounced as a usurpation of authority, and therefore evil. Then the adding of precepts of human philosophy, with their show of wisdom and humility in will worship, is strongly condemned, as valueless and perishable. Such weaving wears out; see how

threadbare some modern "isms" have become. Divisions authorised by God abide; the Jew separated himself from the animal sacrifices for sin, trusting in the sacrifice of the Lamb of God, consequently he was persecuted; the Gentile abandoned idolatry to serve the living God, and was persecuted; but neither Jew nor Gentile were required to abandon their national laws and customs that did not interfere with the enactments of Christ. The one body for both is the work of God. The various religious bodies set up since the apostolic times are of man, and the evils of this usurpation of authority as recorded in history are many and deplorable. Those who contend for these divisions in the present day, who do not regard the evils of the past, nor the whole counsel of God revealed in the New Testament, are certainly responsible to the Lord, the righteous Judge.

## Jesus said, "I will build my church."

See what he says of foundations (Matt. 7) and of the one who began to build what he could not finish (Luke 14), and the sectarian assumption that Jesus did not complete his building is refuted. Regarding the churches of man's building in the early centuries, and those of modern times, although all were of human device, yet in the one its light was darkness; but in the modern the light was partly divine. The leaders who came out of the gloom of the dark age, surely to-day with its knowledge would be zealous advocates of a full restoration. Certainly many in the various religious bodies of our time live up to the measure of divine truth they accept; their sincerity should encourage us to urge them to accept and abide in all the Lord's commands. One is Christian only to the extent of his obedience to Christ. Weak and erring members have ever been in the Church of Christ; there are such in all religious bodies. Even so, it is a great privilege to be in the Church of Christ, for the treatment that he prescribes for such is wisest and best.

At a ministerial "induction" the other day, Dr. Selbie emphasised the urgency at the present time of "speaking with a living and authentic voice, boldly and freely, the things of the gospel of the grace of God"; and he added:—

I feel increasingly that the need for plain speech in the pulpit, the need for absolute reality, and for speech that can be understood of the people, is the need of the church to-day.

This is a wise word; and if we cannot always follow Dr. Selbie in his utterances, viewed from the Biblical and Evangelical standpoint, we can at least appreciate his conception of modern needs as here expressed and backed up by his wise personal influence and example.—"The Christian."

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar.

## Sidelights on the War.

### Atheism and the War.

Professional atheism in England, as represented by one or two papers which claim to speak on behalf of a number of the "intellectuals," would appear to be in a poor way at present. The war has had a bad effect upon the atheistic propaganda, and the journals I have indicated are frank enough to say so. It is admitted by them that the public does not at present desire to listen to harangues against Christianity. The "glad tidings of good news" of Freethought, one editor says, "must wait for a more convenient season." A "gradual continuous drop" in the circulation of one agnostic paper has had to be faced, and a threatened deficit is to be made up, so it is hoped, by a grant from an "honorarium fund." I have read these papers for years, with not a little amusement, and often with not a little indignation, and never before have I observed such a chastened tone in the editorial articles as at the present time. The war is producing some remarkable by-products.

While the "Freethought" crowd is thinning, the churches are filling, as they have not been filled for years. It would be far too much to say that the nation as a whole is becoming more serious, but it is strictly true to say that vast numbers of people who for some reason or other have thought to dispense with all religion, are now returning, at least, to the outer paths of religion. Men who have not darkened the doors of churches for years are now appearing at services for intercession. It is easier for many men to preach than it was a year ago. There is a kindlier feeling abroad towards the highest things, an atmosphere more congenial for worship and prayer. These two simultaneous movements are worthy of note. In the hour of crisis atheism is found wanting. Men turn from it disillusioned. Its pitiful creed is made, by its prophets, to look attractive upon paper, but, like many other paper philosophies, it is wholly useless in the actual stress of life. As a decoration it may be made to appear to some advantage; as a moral force it breaks to pieces when the first strain is imposed upon it.—F. C. Spurr, in "The Christian World."

### German Professors Enlightened.

From private sources (says "The Baptist Times") we learn that one part of the reply of the British theologians produced a great effect on their German brethren. That was the section dealing with the efforts made by Sir Edward Grey to preserve peace. In the German White Book the most important despatches from our Foreign Office are omitted, and the German professors were quite taken by surprise when they saw them for the first time. The German Government deliberately suppressed these documents, and it was believed in Berlin that Great Britain treacherously intervened after allowing it to be understood that she would remain neutral, and virtually stabbed Germany in the back.

Dr. Fitchett, in "The Southern Cross," writes:—The German White Book is certainly more remarkable for what it conceals than for what it tells. Its omissions are really a confession of guilt, a silent acknowledgment that there are some things Germany did which Germans must not be allowed to know; for they prove that the crime of the present war—one of the greatest crimes in history—lies on Berlin alone.

Here are the facts to be remembered about the official "case for Germany" as presented in the German White Book:

1. There is not a single suggestion that England is responsible for the war. On the front page it says "Her Russia and her Ruler betrayed Germany's confidence and thereby made the European war!" In the text it says, "Shoulder to shoulder with England we labored incessantly" for a "peaceful solution of the conflict."
2. Not a single reference is made to Belgium.
3. Not a single telegram appears from the German Government to their Ambassador in Vienna.
4. Not a single telegram from the German Ambassador at St. James's to his Government.
5. Russia's final offer, promising a waiting attitude if "Austria will agree to check the advance of her troops on Serbian territory, and will allow the Great Powers to look into the matter and decide what satisfaction Serbia could afford to the Austro-Hungary Government," is omitted.
6. The German Chancellor's bid for British neutrality in what Mr. Asquith described as an "infamous proposal" is left out.
7. The British reply to this proposal, and Sir Edward Grey's definite and repeated offers with a view to a peaceful settlement are omitted, only vague references to the latter being given.

Now the German White Book is the justification offered to the world on behalf of the German nation for kindling a war which is a scandal, and a menace, to civilisation, and which is splashing half Europe red with blood; and to offer in such a controversy a pleading so visibly dishonest is a sin against both history and justice.

### Professor Harnack's Defence.

Professor Harnack has replied, it appears, to the letter of the British theologians, though it seems a little odd that we should only hear of his reply through a somewhat obscure publication, the organ of the small body of Swiss Old Catholics. He is quite impudent, and will not even admit that the German Chancellor was right in speaking of the invasion of Belgium as a wrong. With really Mephistophelian assurance, Dr. Harnack says: "We were in a position in which formalities no longer existed, but only moral duties." To keep one's solemn word and pledge, then, according to Dr. Harnack, is not a moral duty, nor is respect for the rights of the weak—these are mere "formalities," along with, we suppose, the massacre of non-combatant men, women and children, and all the other brutal deeds of the German soldiery in Belgium and France. We have been second to none in our respect for Dr. Harnack's learning and contributions to theology, but, at the present time, we can only regard his moral balance as quite upset, and his moral sense as perverted by a blind patriotism. The hard straits to which he is put in attempting to

justify Germany's action towards Belgium is shown by his finding a precedent in David's action in taking the sheafbread to feed his hungry men! He ignores the fact that David used no force, and that the bread was freely given to him by the priest. But to compare that with the ruthless terrorising, ravaging, and slaughter in Belgium! No clearer evidence of the present mental and moral blindness of Germany's "intellectuals" could be given than this defence of Harnack's.—"The Christian World."

### Alcohol and the War.

"When the history of the present great and terrible war comes to be written it will, I believe," says Sir James Crichton-Browne to the "Observer," "be found that alcohol has had a not inconspicuous part, both actively and negatively, in its progress and final issue. It has been responsible, I believe, in some degree for the hideous cruelties and barbarities perpetrated in Belgium and France by the soldiers of Germany, cruelties and barbarities which have deprived her of the moral support of the civilised world.

"On the other hand, the withdrawal of alcohol by Russia, by means of her decree prohibiting the sale of vodka, a fertile source of demoralisation and disease, will be found to have strengthened her arm and helped her to those victories she is achieving, and to that sustained resistance necessary to conduct this atrocious war to a triumphant finish in Berlin.

"We have innumerable substitutes that possess some of alcohol's attractive qualities without its drawbacks.

"Look at tea. I sometimes think that teetotal should be spelt with an A instead of two E's, for tea has been one of the saviours of mankind. I verily believe that but for the introduction of tea and coffee Europe might have drunk itself to death."

### To a False Patriot.

He came, obedient to the call;

He might have shirked like half his mates,  
Who, while their comrades fight and fall,

Still go to swell the football gates.

And you, a patriot in your prime,

You waved a flag above his head,

And hoped he'd have a high old time,

And slapped him on the back, and said:

"You'll show 'em what we British are!

Give us your hand, old pal, to shake!"

And took him round from bar to bar—

And made him drunk—for England's sake.

That's how you helped him. Yesterday,

Clear-eyed and earnest, keen and hard,

He held himself the soldier's way—

And told him they've got him under guard.

That doesn't hurt you; you're all right;

Your easy conscience likes no blame;

But he, poor boy, with morning's light,

He eats his heart out, sick with shame.

What's that to you? You understand

Nothing of all his bitter pain;

You have no regiment to brand,

You have no uniform to stain,

No vow of service to abuse,

No pledge to King and country due;

But he had something dear to lose,

And he has lost it—thanks to you.

—Sir Owen Seaman, in London "Parade."

## Foreign Missions.

### Waste.

F. T. Saunders.

Most of us are familiar with the story of the little boy who sat watching the steam issuing from the spout of the family kettle, and concluded that the force of the steam might be utilised. The origin of the steam engine has always fascinated us by its simplicity, but the grasping of the wastage of steam has materially altered the methods of men.

Is not the picture true of the churches? There is considerable turmoil inside, and much energy is generated. But what comes of it? Puff! Enthusiasm is created, power is called forth, and allowed to evaporate. Why?

It appears to me that we have missed the fundamental purpose of the church. Jesus founded an institution against which the gates of Hades should not prevail. We stay entrenched in our big buildings and wait the attacks of Hades on the gates of the church. We look on men as being saved for services and not for service. We are concerned about the size of our congregation, and are careless about its value to the world. We need more raids on Cushaven! More assaults on the gates of Hades.

How shall it be done? Call into being a missionary committee in the church. Such a committee is designed to prevent waste. It will gather up the fragments into that which is better than baskets—channels of activity. It will direct the energies which are now wasting into powerful machinery. It will utilise the enthusiasm which now evaporates. It will emphasise the purpose of the church is to win the world for Christ. It will tone up the efforts of the church to Christianise the home lands. It will give information that will stir the people.

Stop your church puffing uselessly. Instal the machinery that will make its puffs powerful pushes. Give purpose to your work. Wilful waste, we have been told, brings woe. So does thoughtless waste. Unused powers in the body become atrophied. And there are too many atrophied limbs in the body of Christ. Galvanise them. Let the missionary committee do it.

### Foreign Mission Notes from N.S.W.

The New South Wales Committee have on hand a large supply of arrowroot from the islands, which they would be glad to clear. This is made up in 1lb. sizes, but larger sizes can be obtained if desired. Price, sixpence per pound. Stocks are held at Morton's Ltd., 75 Ultimo-road, Sydney, where small parcels may be obtained. For larger sizes apply to the secretary of the committee, Bro. Saunders. This arrowroot is of fine quality, hand prepared, and is a donation from the native Christians. The committee wishes to turn this gift into cash.

Re that Danoon house. The amount re-

quired will be £st. Somebody has worked it out in half-crowns as representing 408 brethren. We think many will be glad to have a part in this special work. All the advantages to our work may not be made public, but they are many, and for a small expenditure we may place the work among these people on a firm footing. It may not be remembered by all that this work was really commenced by the late Bro. T. B. Fischer during his ministry at Lismore. The Federal Committee is loaning the money required from its funds, as there are some difficulties in the way of a direct contribution. Collect some half-crowns or shillings in your church, and send them along. It represents about 3d. per head of the membership in N.S.W. Let there be a shower of contributions for this purpose quickly, please.

The children of Paddington Bible School have sent £4/1/- as a first contribution to the support of an orphan in India. Already one of the classes of this school supports an orphan by itself. Here is a good example to follow.

The Chinese Mission in Sydney is in urgent need of more teachers. If you cannot give two nights per week to this work, can you give one? Some very fine converts have been won during the past year, one of them making an address at the annual demonstration at Christmas time. Here is some practical mission work at our doors. Who will come and help? Classes are held at the basement of the City Temple (Blackburn-st. entrance) every Tuesday and Thursday, at 7.30 p.m. Bro. W. C. Bland, superintendent, will welcome all new teachers.—F. T. Saunders, Sec.



Soomethra.

One of the girls being supported in the home of Soonderbai Powar, Poona, India. She is about five years of age. Bro. Strutton writes of her as "a little girl whose mother was found dead by the wayside. A Bible woman tried to rescue the child from a woman of ill-repute, who was trying to

take her away. The magistrate to whom she was taken handed over the child to Soonderbai, but a man turned up, claiming to be her uncle, and asked for her. The case was then adjourned, but afterwards the magistrate consented to Soonderbai's having the child, pending inquiries. The so-called uncle proved afterwards to be an impostor. Soomethra is a bright, happy child, and a great favorite in the home."

This girl is being supported by the Bible School at Paddington, Sydney, N.S.W., at a cost of £5 per year. There are few ways in which Bible Schools, C.E. Societies, etc., can serve the Lord Jesus more acceptably than in rescuing girls such as this one, and training them for the redemption of the womanhood of India.

### Farewell Message.

Dear Fellow-Workers,—In leaving Australia, for India, I would like to send you a word of farewell. I have always looked forward to the time when I could devote my life to missionary work, and now I am really going. It is, to my mind, one of the greatest opportunities to be able to minister to the sick, and help them learn to live healthy lives.

My hope is that you people at home will definitely pray that God will send out a doctor to India. We shall then be able to do a much greater work. I am looking forward to the time when I shall be able to start a hospital, perhaps in a small way at first, but what shall afterwards prove to be a large institution.

I should like to thank the committee and churches for their kindness to me during the time I was preparing to leave. I also wish to thank the kind friends in South Australia for their good wishes.

It is not my intention to make rash promises as to what I shall do in India, but I shall certainly remember many of the friends of the home land personally, and the churches as a whole, in my prayers. I know you will not forget us as we go forth to do your work.

In his power, and by his grace, I hope to win. Your fellow-worker for Christ,—  
Florence E. Tole.

### Give, Live.

Give of thy time, of thy love, of thy treasure,  
Fully and freely, without stint or measure;

Give to the hands, and the hearts that entreat—  
Wearied ones, bearing their burden of sorrow,  
Journeying on, with no home for the morrow—  
Lighten their gloom, and make paths for their feet.

Go like a sunbeam, with cheer and with gladness,  
Into the hamlets of the children of sadness;  
Pour on their darkness the radiance of love!  
Ye who have tasted unmerited kindness,  
Saved by God's grace from sin's bondage and blindness,

Stop—to the fallen and raise them above.  
Dream not of noble deeds, some day achieving  
Live in the present time, working and weaving  
That which endures, when all else must decay.  
Set not thy heart upon earth's fleeting treasure.  
One thing alone can impart lasting pleasure—  
Love, which abideth, and blesseth for aye.

# The Cry of the Suburbs.

Herbert Grinstead.

Week after week the message comes of folks moving out from town to suburbs. They are wise people. They are not content when work is done to stay in slim and wretched tenement when for 2/- a week they may get out into the suburbs, have their own garden, keep their own cow, and as an enthusiastic candidate for Parliament said, "lay their own eggs." That the folks who live in suburban areas do not and cannot be expected to attend regularly the services of the church needs no arguing, and hence the problem of making provision arises. Of two or three things I am perfectly convinced. The first is, that if these members are to be retained in the church of God, we as Christians will have to see the matter in a fuller and clearer light than we do at present. The second: we shall have to see that the ministry is as good if not better than the ministry of the town churches. The third: we shall have to encourage more than we do the folks who live in suburban areas to throw themselves into the church work in their own area; and fourth and last: we must be prepared to commence in a humble way. Of course I know that some of our "aristocrats" will object to the last. They "really couldn't," you know, be associated with the little matchbox." But I want to say that had it not been for some of our real great men's doings the churches would not be in the position they are to-day. The folks that sneer at the humble attempts remind me very much of Garfield's coachman. He was so anxious that he should not be seen driving to the little chapel that he requested that the Garfields would get out just this side of the big Presbyterian Church, and walk to their own chapel. Do not despise the humble effort, but get into it, and give it your influence and support, and it will soon grow to a thousand. Whatever you are, don't be a snob in religion.

There are two ways of treating suburban members. The first reminds me of a church I was once a member of in Great Britain, which at almost every quarterly meeting had some names to be taken off. We and others pleaded then for provision to be made for a "lengthening of the cords," but all in vain. The second instance also comes from Home, and it is an instance of what I believe should be the attitude of every church. The officers of the city churches kept an eye on the suburbs, and whenever there were a few who were willing to meet together, they encouraged them to do so. The result of the first method was that the church is in a decadent condition; the result of the second method is that city and suburban churches are thriving. And now to come right home. We have several good opportunities in the suburbs of Wellington. Two applications recently came to hand for Sunday School districts where there were none for two miles round. It was impossible to promise

them, but who will make it possible to promise now? Who will say, "Here am I, Lord, send me"? And he will send you and fit you for his glorious work, and you shall have the joy of seeing precious souls yielding to Christ, and then you will know something of what Jesus meant when he said: "These things have I spoken unto you that your joy may be full."

## N.Z. Notes and Comments.

### The triennial fight.

Once again the ranks of sobriety and temperance have met those of liquor and drunkenness in the rude shock of battle, and this time, from various causes, we have received a temporary, but unfortunate, set back. Still we believe "the battle is the Lord's," and we shall win. Of course we don't underestimate the power of "the prince of this world," who is always on the side of the big beer barrels, but in the recent fight we possibly failed to appreciate the depth of his cunning. It is now no longer a question of License or No-License—no longer a straight out fight, but all kinds of issues are being drawn like red herrings across the scent for the purpose of confusing the issue. Thus we have "Bible in Schools" allied to the most debasing and filthy business ever launched by—ye ken who. One of Auckland's members said on the hustings: "I am entirely in favor of the Bible being read in the schools, but I am dead against Prohibition." Then we had a cunningly devised something sailing under the name of "Moderate League," which turned out to be a liquor institution under another name. Then again there were the "Government control" men, who, blind to the example supplied by Russia of the entire futility of this system to either control the traffic or check drunkenness, kept trotting out their pet hobby as they realised the risk they ran of having their wretched traffic banned for ever. And yet it is clear to the sight of all but those whose eyes swim in alcohol, that Russia would not have substituted Prohibition and surrendered £93,000,000 annually of revenue without a good and sufficient reason! And the reason is found in this:—

St. Petersburg, April 16

The "Novoye Vremya" states that 66 per cent. of the boys and 5 per cent. of the girls in the schools in the Government of Voronezh (Central Russia) drink intoxicants, and that children of tender years are constantly being found drunk.

Measures are being taken to stamp out alcoholism among the children.—"Herald," 15/4/14.

Besides elsewhere we read that there has been quite an epidemic of suicides even among children, as with as fourteen little ones being reported as destroying themselves in one week!

### Culture and conduct.

In a lecture by Sir William Mather at Stockport, England, on German culture the real and the false, he asked, "What had intervened to render the German nation at this very moment an object of universal obloquy and censure? It was not education. It was not culture." Sir William then goes on to say:—

"Frederick the Great was the chief cause of sowing the tares of Prussian militarism in the field of German intellectual growth. Frederick had left the following tenets to his people:—'If possible, the Powers of Europe should be made envious of each other in order to give occasion for a coup when the opportunity arises.' 'Examples of broken treaties are frequent. If a ruler is obliged to sacrifice his own person for the welfare of his subjects, he is all the more obliged to sacrifice treaty engagements, the continuation of which would be harmful to his country. Is it better that a nation should perish or that a sovereign should break a treaty?' 'Don't be ashamed of making interested alliances from which you yourself can derive the whole advantage.' 'Don't make the foolish mistake of not breaking them when you believe your interests require it.' 'Have all you hold, the full winged maxim: 'To despoil your neighbors is to deprive them of the means of injuring you.' 'When he is about to conclude a treaty with a foreign Power, if a sovereign remembers that he is a Christian he is lost.' The tares had by now fructified, but the harvest was now being reaped by the harvesters of the world, and the tares would be raised out and separated from the wheat, and in the end the cause of righteousness would prevail."

Thus we learn that German "culture" is quite committal with brutal, unprincipled conduct. And we see this, too, in the German higher critics' treatment of the sacred Scriptures, which with subtle but "unfettered" hands they have so ruthlessly desecrated. And the childish plea they so delight to advance—that the Scriptures will emerge from their heartless mutilation purified and more worthy of confidence—is the fatal rock on which so many simple minded students have made shipwreck of their faith.—*Chas. Watt.*

### Well and Working.

A whole man should do a whole man's work. When our Lord makes men whole he looks to them for such work as an ordinary invalids could render. We are told that when Whitefield, the mighty evangelist who was born two hundred years ago this month in England, was in his eighteenth year, he "joined the Holy Club, led by the Wesleys, known as 'Methodists' . . . whose threefold aim was salvation, sanctification, service." There is no better aim that any Christian could have. Having been saved, first from the eternal death penalty of our sins in the next world, then from the present power of our sins in this world, we are thereby set free to serve. What tremendous work should be the habitual experience of one who is habitually enjoying the spiritual health of God! That is what God offers us in salvation and sanctification. "My Father's worketh even until now, and I work." "As the Father hath sent me, even so send I you." We must have a great salvation if we would do a great work.—"Sunday School Times."



Correspondents are requested to condense their reports as much as possible.

## New Zealand.

**CHRISTCHURCH.**—During December at the morning meetings Bro. Gebbie has been expounding a Peter, giving edifying discourses. He preached special sermons on Christmas and New Year Sundays. On December 16, the Moorhouse Avenue school held its picnic beside the river at Dallington. On Boxing Day the St. Albans picnic took place, with great success, amid ideal conditions. Bro. Gebbie is away on holiday for January. His place was taken last Sunday night by Bro. Grinstead, who preached on "The Value of Christ." We are looking forward to-morrow to the presence of Bro. Ennis, from the College.—P.S., Jan. 9.

**NELSON.**—All meetings are being splendidly attended. At the midweek prayer meeting Bro. Brough presided. On Lord's day Bro. Mathison occupied the pulpit in the evening, and delivered a splendid address on "The Prince of Peace." At the morning service Bro. Mathison presided, and Bro. Percy Bolton addressed the meeting. A number of visitors were present. The Endeavor Society met as usual on Monday evening.—H.B.L., Jan. 9.

**DUNEDIN.**—R. Ennis was preacher in the Tabernacle on Sunday evening. Roslyn church building is practically completed, and Chas. Watt has accepted engagement as evangelist. We expect him to commence his labors in Roslyn this month.—L.C.J.S., Jan. 5.

**WELLINGTON SOUTH.**—As our new chapel and school rooms are nearing completion, we are becoming more and more pleased with them. Not only will the building be an attractive one, but the internal arrangements will, we think, be superior to any of our churches in New Zealand. On Sunday night, as one new year resolution, Bro. Phillips strongly urged every member of the church to become a subscriber to the "Christian." We were pleased to have Bro. Cammel, of Auckland, with us on Sunday.

## Tasmania.

**HOBART.**—Good meetings last Lord's day, and splendid addresses by Bro. McCallum. Visitors included Sisters Simpson and Evers, N.S.W. Iren. Park, Huntman and Pace, and Bro. and Sister Gill. Vic. On Wednesday last a welcome social was held in honor of Bro. and Sister Woolnough and daughter. Bro. Woolnough has taken up the work at Dover and Geveevon, under the Home Mission Committee. Bro. Ling, treasurer of the committee, came from Launceston to take part in the welcome. We are looking forward to good work being done in this district.—J.A., Jan. 12.

## Queensland.

**CHARTERS TOWERS.**—Meetings continue to show improvement. On Sunday, Jan. 10, one woman accepted Christ. Our yearly church meeting was held on Jan. 5, being well attended. The secretary's report of the year's progress showed that on Jan. 1, 1914, our membership was 38. '18 has been garnered, and 1 restored. 2 were withdrawn from. Membership on roll, Jan. 7, 1915, 54; an increase for year of 16. The appeal for assistance for new site for church in the best position in town met with a poor response, only £21/19/6 being received. We, however, still look with confidence to the future.—P. Coward, Jan. 11.

**ROMA.**—Meetings on Jan. 3 opened well for the new year. A goodly attendance was in the morning, and a fair congregation evinced considerable interest at night. The preacher, W. Rothery, has consented to remain for another twelve months. We believe that a good work will be accomplished this year. There is a unity and faith among the workers, which make for success.

**ANNERLEY.**—On Lord's day, Jan. 3, W. McCallum exhorted. We were pleased to welcome back Bro. B. R. Smith after an absence of three months in the North. S. Tridgen ably presented the gospel at night. On Lord's day, Jan. 10, S. Martin gave the exhortation, and W. McCallum occupied the platform at night.—A.R.

## West Australia.

**WEST GUILDFORD.**—At the watchnight service a young man made the good confession. Last night there were four confessions, by two young men and two young women. We are glad to be able to report that every department of the work is prospering. Our evangelist, G. T. Fitzgerald, is preaching to good audiences, and a large number of people are interested.—C. A. G. Payne, Jan. 11.

## South Australia.

**BERRI.**—On Boxing Day, Dec. 26, the members of the district met in the Berri Institute to hold a conference, after which a public tea was held. In the evening a temperance meeting was held. On the morning of Dec. 27 Bro. Raymond presided, and we had the pleasure of hearing Bro. Curtis, of Byng West, give the exhortation. A combined watchnight service was held in the Methodist chapel on the eve of the new year. On Jan. 3 Bro. Jarvis, senr., presided, and N. Steward gave a splendid exhortation for the first time. The evening service was taken by Mr. Steward, of the Mile End Baptist chapel. On Jan. 10, Bro. Greg, late of Tumbly Bay, presided; Bro. Raymond exhorted.—Geo. W. Jarvis.

**TUMBY BAY.**—Good meetings still continue. On Jan. 10, we began our thermometer rally in the Bible School, when there was a record attendance. After the meeting of the church the prizes were distributed to the Sunday School scholars. Our Christian Culture Club had another good meeting, and several new members were enrolled.—A.J.F.

**REMARK.**—The fruit being now fit for gathering, we have had to go into recess for a while. Bro. and Sister Riches, who are living in the township, kindly offered us the use of a room in their home. We intend to meet there on the last Lord's day morning of this month for the breaking of bread.—A. J. Easley.

**NORTH CROYDON.**—We had an excellent morning meeting to-day. H. J. Horstell presided, and G. Bateup exhorted. Bible School attendance was good, 154 scholars. At the gospel service, H. Horstell preached on "The Great Surrender." There were two confessions, by a young man from the Bible School and a young woman. For three gospel services.—J.S.H.F., Jan. 7.

**GROTE EAST.**—We have been holding the evening gospel service in the open air in front of the Sunday School buildings. Good interest has been shown, many strangers being present. Bro. Thomas delivered a fine address last Sunday, and again this evening. At the close of the address

last Sunday one young lady confessed Christ. By this means Bro. Thomas hopes to reach many who do not ordinarily attend any church. The attendance of many of the passers-by is arrested, and several stay and listen through the address.—T.M.G., Jan. 12.

**MILE END.**—Sunday, Jan. 10, was a red-letter day, it being the commencement of J. Wiltshire's ministry among us. He was present at all the meetings. With his wife and Bro. Reg. Troubridge, from Norwood, he received the hand of fellowship. He afterwards gave a very helpful address. He spoke to the Bible School in the afternoon, and preached the gospel at night. Our brother promises to be a worthy successor to our esteemed Bro. Evers. On Monday, the Y.P.S.C.E. had a welcome social to him. On Wednesday the formal welcome by the church was given. The speakers were Bro. Wright, President of Conference; Bro. Taylor, from the local Baptist Church; Bro. and Sister Evers, and Broen. Thomas, Cuttriss and Riches. Bro. Wiltshire appropriately responded. At the conclusion of to-night's service there was one confession, by a young man. Bro. Wiltshire promises to start a Teachers' Training Class, to be held after the mid-week meeting, and intends to reorganise the Bible Class. An invitation is extended to all to be present next Sunday.—M., Jan. 17.

**QUEENSTOWN.**—There was a fair attendance of members around the Lord's table. We were pleased to have meeting, amongst other visitors, Sister G. Arthur, and Bro. Hare, from Swanston-st., Melbourne. Bro. Brooker presided, and Bro. Hawke addressed on a Peter 2. In the evening we had a baptismal service preceding the ordinary meeting, when two men were baptised. Bro. Brooker preached on "Active Service," giving also a short memorial service in memory of the late brother, Driver McGinniss, late of S.A. Railways, who was accidentally killed while in the execution of his duty on Jan. 11. Several men of the district were present, and the meeting in the building was well filled. Bro. Brooker's subject and sermon were splendid. The choir rendered the well-known hymn, "Go, bury thy sorrow."—H. Watkins, Jan. 17.

**STRATHALBYN.**—We are sorry to record the death of our Sister Halliday's husband, who passed away very suddenly on Thursday last. On Friday evening we are commencing a weekly cottage prayer meeting. We expect to start a Young Men's Bible Class in the near future. Last night at the gospel service a young woman made the good confession.—Arnold M. Whittenbury, Jan. 18.

**YORK.**—Our hearts were filled with joy to-day when the announcement was made that the church property was free from debt. At our annual meeting, held on the 12th, it was reported that our debt was £56, but as the penny per week collectors had just handed in £4, it was resolved that £5 should be paid off as soon as funds were in hand, which happened before the meeting was over, thus leaving the debt at £50. On the following morning a dear old brother, beloved by us all, called on our secretary, and handed him £50 to pay the debt. He stated how God had blessed him, and given him the means, and how anxious he was to fulfil his part. The amount was accepted with deep thankfulness, and the same date the debt was paid. "Praise God from whom all blessings flow" was sung from our very hearts. This morning in referring to the above, Bro. Paterson gave a brief history of the church, showing how it had grown from a little meeting in a cottage, then into a rented hall, and how after seven years it underwent the building of a chapel, since which it had gone on adding vestries and kindergarten rooms, etc., until now the property is worth over £1000, and entirely free from debt. Nearly every penny of this has been contributed by the members of the York church, all of whom are working men, and their families. We are proud to thank God for our Father in heaven. Bro. Syd. Young, recently elected a deacon, was this morning welcomed into his new office. The meeting to-night, in consequence of the oppressive weather, was held out of doors.—W.B.

**NORWOOD.**—Although to-day was very hot and sultry, we had good meetings. Bro. Dickson



## Sisters' Department.

### West Australia.

The usual monthly meeting of the Sisters' Executive was held in the chapel, Lake-st., on Jan. 5, 1915. The president, Mrs. Blakemore, led the devotional. We were pleased to have a visit from Bro. Connor, who gave us some bright, optimistic advice for the coming year, basing his remarks on the first 20 verses of 1st Thimothian. During the afternoon Mrs. Preston gave a very interesting talk on her travels in England, which was appreciated by all present.

Finance.—Mrs. Wilson, treasurer, handed in a statement showing that £15/10/6 had been collected for the Home Mission 1/- Gift Fund, £11/6/6 from Home Mission mite boxes, £7/6/0 from Foreign Mission mite boxes.

Native Help.—Mrs. Campbell reports having collected 8/- from West Guildford for this fund.

Home Missions.—It is pleasing to relate that, although we are passing through troublous times, when war and a drought has had a depressing effect upon a great number of our members financially, our Home Mission receipts for the past quarter show an increase over the previous one: Perth, 4/10/8; Subiaco, £12/14/5; Fremantle, 17/2; Claremont, 6/2; North Perth, 4/11/-; Bunbury, 5/-; Maylands, 3/4; West Guildford, 16/10; Kalgoorlie, 1/8/8 1/2; Narrogin, 10/6; Isolated, 15/6; Brooker, 4/12/4. At the Executive meeting in November, it was decided to circulate the whole of the membership with a view to raising funds for Home Missions. The plan was to ask 1000 members to make a special Christmas gift of one shilling each, and present the total amount, £50, to the committee. We are pleased to report that the amount received to date is £36/10/0.—Banks, Supt.

Foreign Missions.—During last quarter the amounts received from the mite boxes were as follows:—Perth, £2/0/4 1/2; Fremantle, 1/6; North Perth, 7/2; Maylands, 11/1; Subiaco, 11/5/6; West Guildford, 6/2; Claremont, 5/1; Kalgoorlie, 18/8; Bunbury, 5/-; Northam, 12/-; S. Nelson, Supt.

Prayer.—Mrs. Robinson, secy., reports one meeting held at Claremont. Several sisters were present, and a very profitable time spent.

Hospital.—Children's Hospital, Sisters Richardson and Little, 10 visits, by-bys, cards, sweets, and toys. Fremantle Hospital, Sisters Dacey and Banks, 14 visits, 150 books, home comforts. Perth Public Hospital, Sisters Eaton and Patterson, 10 visits, 170 books, flowers and eggs. Sister Riches, 8 visits. Sisters Cranwell and Dunstan, 13 visits, 431 books, fruit and flowers. Victoria Hospital, Sisters McGregor, Wallis, and Morris, 13 visits, fruit and home comforts. Home of Peace Sisters, Priests (2), 3 visits, cable and flowers.—M. Morris, Supt.

Temperance.—One meeting held at Subiaco. Vigilance committees have been formed wherever we have a cause.—F. O. Cecil, Supt.

Isolated.—The committee have written 18 letters, received 11 replies, and two returned through the dead letter office. Recently one of our dear sisters, Miss Dulcie Bell, met with an accident while riding, which proved fatal. A letter of sympathy was sent to her sister, Miss Florence Bell, by the sister who formerly corresponded with the deceased. Received, 10/- from our isolated Sister Silvester. Sister Taylor has quite recovered, and would like to thank the sisters for their kind and sympathetic letters.—P. A. Payne, Supt.

Mission Bands.—No official reports to hand from Kalgoorlie or Fremantle. At both these places the membership has fallen off considerably, but the meetings have been bright, and each band has completed a good parcel of useful items for Miss Tilley's box. Perth and West Guildford have had good meetings, which have been bright, busy and beneficial. Last month Perth band kindly invited the suburban bands to a social in Lake-st. chapel, when all the work of each band was open for inspection. All this had been made in readiness for Miss Tilley to take with her as she passed through on her return to India. We are

glad to notice at the meetings that the young sisters are encouraged to read and pray, to become secretaries and treasurers, and learn the duties of a president.—A. Robinson, Supt.

The Sisters' Executive wish to gratefully thank the members who responded so nobly to the one-shilling Christmas gift appeal for Home Missions, also to the following ladies who so willingly and cheerfully collected the amount:—Sisters Ware, Mott, Knight, G. Arnott, Jones, Manning, Barrington, Abbey, Flinn, McEwin, Argus, Pond, Fleer, Lucraft, Marsden, Warren, Davey, Eaton, Nelson, Preston, Priestly, Cranwell, Patterson, Wilson, Michael (2), Stephenson, Roberts, Anderson, Ainsworth, and Berry.—A.C.E.

## Victorian Home Missions.

Thos. Hagger, Secretary.

Good News!—It is exceedingly gratifying to be able to report that December was a splendid month for Home Mission income, the total being £568/17/8. The expenditure for that month was £568/17/8, and so the debit was reduced by £8 3/4. The Women's Conference and C.E. Union efforts contributed largely to this result, the former yielding a total of £62/11/4, and the latter £10 7/1. The best thanks of the committee are tendered to these two bodies. Our overdraft stood at £268/10/2 on December 31.

Additions.—The following additions were reported by our workers for December, viz.: Root, 1/-; Brim, 1/-; Burnley Mission, 11/-; Bel. Bet, 3/-; Dunolly, 2/-; Galah, 7/-; Horsham, 3/-; Kaniva, 2/-; Moreland, 1/-; Malvern, 4/-; Maryborough, 1/-; South Melbourne, 2/-; St. Arnaud, 1/-; Total, 30s. For these results we should give God thanks!

Special Items.—At Wonga Park the attendance at the gospel services is going up splendidly; a chapel is hardly needed out there. Bro. L. Larsen, of Maryborough, has been sick, and is now away for a few weeks' rest and change; Bro. A. F. A. Burley, recently removed to the town from Sial, well, is proving a valuable help. The prospects at Warrnambool, where W. L. Jones is helping the church, are very bright for the year 1915. The church at Taradale is in a fine condition; the brethren are to be commended for their wholeheartedness. A. Cockroft has gone to Swan 12/2 and will devote his whole time to "the work of an evangelist"; he is to be succeeded at Taradale by D. Wakely, another of the College students. The church at Burnley is enjoying the assistance of Bro. C. A. Anderson for a few weeks, pending the reopening of College.

The Future.—The future of Victorian Home Mission work is bright with promise. Let the brethren give us a large and self-sacrificing offering on Feb. 27, and the work will be still further advanced. The annual offering, whether from individuals or churches, should be sent in promptly to either W. C. Craigie, 265 Little Collins-st., Melbourne, or Thos. Hagger, 15 Walsh-st., Coburg.

## Charters Towers and North Queensland.

Charters Towers, Jan. 9, 1915.

The Editor, "Australian Christian," Melbourne.

Dear Brother,—Some twelve months ago, the church here circularised every Church of Christ in the Commonwealth and in New Zealand for monetary assistance to buy a picked site in the middle of the main street of Charters Towers on which to erect our chapel. We received only twenty-five pounds, and that chiefly from very small causes. With such a sum we could do nothing, and whilst waiting for the Lord to open the way, our brethren, some one else has stepped in, bought the allotment, and is erecting a dental establishment thereon. It was a chance of a century, and the same here will never have such an opportunity in the centre of the city. In justice to those who so generously and promptly responded to our cry for help, we desire to make this known, having

lost the opportunity of getting into a prominent position, we purpose, if churches who have not heard our call will respond liberally, to remain in the back street where we are, and to engage a good man to go through the North and West of Queensland preaching New Testament Christianity, selling our best books and distributing our tracts.

It is a huge undertaking, and will need the prayers and money of a united brotherhood. Will all churches and members catching the vision send their gifts to Richard Coward, Gill-st., Charters Towers? All donations will be acknowledged direct or through the "Australian Christian." Thanking you in anticipation, Mr. Editor, for inserting this, for you know something of Queensland and her needs, I am, dear brother, yours in the Master's service, W. O'Brien, Elder.

## Correspondence.

To the Editor of the "Australian Christian."

Dear Sir,—The following excerpt is from the "Australian Christian" of Dec. 24, 1914, page 851: "Gems of Thought—'Remember the Sabbath day to keep it holy' (Ex. 20-8). No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium.—Cranford Johnson."

Does this express the views of the "Australian Christian"?—Yours, Anti-Sabbatarian.

[The extract referred to appeared in "The Family Alliance," taken from the American "Christian Standard." Our correspondent rightly challenged the quotation. Neither the "Standard" nor the "Christian" believes in the perpetuity of the Jewish Sabbath. We plead for a scriptural observance of the first day of the week, the Lord's day, which is in the New Testament distinguished from and not identified with the Sabbath.—Ed.]

## Obituary.

BAKER.—The Lygon-st. church in the death of Bro. John Baker has lost a faithful member of twenty-three years' standing. This loyal disciple was born at Chippenham, England, fifty-six years ago, where he identified himself with the Wesleyan Church. Twenty-five years since he with his family came to Victoria, and under the ministry of Bro. Walden he was enabled to see the truth of our position, and came into fellowship with the church. During almost a quarter of a century Bro. Baker has maintained a quiet but bright Christian life in the Lygon-st. church. He was a great sufferer, but was by pain only brought closer to God. His last thoughts were of the church, and even in the delirium before death in imagination he was at the Lord's table. The stricken family consists of a wife, who, with great fortitude, tended to his many needs, and three sons, one of whom is in America, preparing for a life devoted to preaching the gospel. In the absence of the writer, Bro. F. McClean officiated at the funeral.—S.G.G.

MASON.—Mrs. Josephine Caroline Mason, the mother of Mrs. W. M. Palmer, of Unley church of Christ, has passed to her eternal reward at the advanced age of 85 years. She was born in London, Eng. At the Charles Henry-st. church, Birmingham, where the late David King preached, she obeyed the gospel, and with her husband was one of the first members of that congregation. She came to Australia about 25 years ago, and for nearly 20 years was a member at North Adelaide. After her husband's death she came to live with her daughter, and was united with the church at Unley. She was a very happy Christian lady, and found great delight in the services of God's house. Quietly and peacefully she fell asleep in Christ.—B. W. Huntsman.



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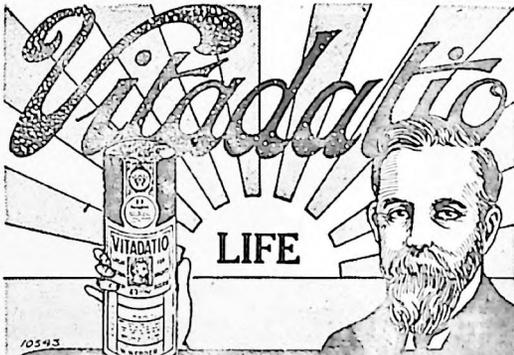
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## American Verdict on the War.

A Reply to the German Professors.

By special request we publish the following article, which appeared in the London "Times" of November 30:—

Ninety-three of the most prominent men of Germany, distinguished in various branches of science, art, education, and literature, have recently circulated broadcast throughout America a letter, entitled "An Appeal to the Civilised World," in which they attempt to change public opinion in the United States on the subject of the war. Mr. Church, president of the Carnegie Institute at Pittsburgh, and author of "The Life of Oliver Cromwell," has made reply to the German appeal, which is addressed to Dr. Fritz Schaper, of Berlin. He says:—

It gives me a feeling of pity to note the impotency with which the people of Germany are seeking the good opinion of America in this strife. It is greatly to their credit that they wish to stand right in the judgment of this nation. But Germany need have no fear that American public opinion will be perverted by the lies and calumnies of her enemies. We are all going deeper than the surface in our search for the truth. Your letter speaks of Germany as being in a struggle "which has been forced upon her." That is the whole question; all others are subsidiary. If this struggle was forced upon Germany, then, indeed, she stands in a position of mighty dignity and honor, and the whole world should acclaim her and succor her, to the utter confusion and punishment of the foes who have attacked her. But if this outrageous war was not forced upon her, would it not follow in the course of reason that her position is without dignity and honor, and that it is her foes who should be acclaimed and supported to the extreme limit of human sympathy?

I believe, dear Dr. Schaper, that the judgment on this paramount question has been formed. That judgment is not based upon the lies and calumnies of the enemies of Germany, nor upon the careless publications contained in the newspapers, but upon a profound study of the official correspondence in the case. What do the official documents prove?

After reviewing the evidence, Mr. Church concludes:—

Who began it? Was it England? Scarcely so, for England, in so far as her army is concerned, had yielded to the popular plea for arbitration; she was not ready for war, and will not be ready for another six months. Was it France? Was it Russia? Not one of the 93 distinguished men who have sent me this letter, if they will read the evidence, will say so. It was Austria, who, by her unreasonable and inexorable attack on Serbia, began the war, supported at every step by Germany, who, in her turn, gave the notice to the Powers of Europe that any interference with Austria would be resisted by Germany to the full limit of war.

### THE CRIME AGAINST BELGIUM.

Mr. Church proceeds:—

The next point in your letter reads thus:—"It is not true that we trespassed in neutral Belgium." Have these 93 men studied well the letter they have signed? Could intellects so superbly trained deliberately certify to such an unwarranted declaration? Has any one of my 93 honored correspondents read the appeal to the American people published in the American newspapers on August 15? I fear not, for in that statement the Chancellor said: "We were compelled to override the just protests of the Luxembourg and Belgian Governments." The wrong—I speak frankly—that we are committing we will endeavor to make good as soon as our military goal has been reached."

What will the good conscience of the German people say when, in spite of its passion in the rage

of war, it grasps the awful significance of the commission of its Imperial Chancellor? "The wrong that we are committing." The wreck and ruin of a country that has done you no injury, the slaughter of her sons, the expulsion of her King and Government, the blackmail of her substance, the destruction of her cities, with their happy homes, their beautiful monuments of historic time, and the priceless works of human genius! The wrong that we are committing." Worst of all, when the desperate and maddened populace, seeing their sons slain and their homes in flames, fired from their windows in the last instinct of nature, your troops, with barbaric ferocity, put them to the sword without distinction of age or sex! The wrong! Oh, Doctor Schaper, if these conditions should ever be reversed, and these foreign soldiers should march through the streets of Berlin, would not all of my 93 correspondents, if they saw their homes battered in ruins and their sons dead in the streets, would they, too, not fire from their windows upon the merciless invaders? I am sure I would do so!

### GERMAN MILITARISM.

Your reference to German militarism brings up in my mind the conviction that this was suggested tentatively 25 years ago when Emperor William II. ascended the Throne, declared himself Supreme War Lord, and proceeded to prepare his nation for war. His own children were raised from their babyhood to consider themselves soldiers, and to look forward to a destiny of slaughter; and here in America we know even his daughter only by her photographs in a colonel's uniform. And as with his own children, so all the youth of his empire were brought up.

Going far away from this great philosopher, Kant, who, in his Categorical Imperative, has taught us all a new golden rule, the national spirit of Germany has been fed on the sensual materialism of Nietzsche, on the undisguised bloodthirst of General von Bernhardi, on the wicked war dreams of Treitschke, and on the weak morality of von Bülow; and we behold in every scrap of evidence that we can gather from your Emperor, his children, his soldiers, his statesmen, and his professors, that Germany held herself a nation apart from the rest of the world and superior to it, and predestined to maintain that superiority by war. In contrast to this narrow and destructive spirit of nationalism we in America have learned the value of humanity above the race so that we cherish all mankind in the bosom of our country. Therefore we can do nothing but execrate the conduct of your Emperor, who has driven his troops to slaughter their brethren and be slaughtered by them in this bloody and unspeakable conflict.

And so, at last, my dear Dr. Schaper, we find ourselves shocked, ashamed, and outraged that a Christian nation should be guilty of this criminal war. There was no justification for it. Armed and defended as you were, the whole world could never have broken into your borders. And while your culture still has something to gain from her neighbors, yet the intellectual progress which Germany was making seemed to be lifting up her own people to better things for themselves and to an altruistic service to mankind. Your great nation floated its ships in every ocean, sold its wares in the uttermost parts of the earth, and enjoyed the good favor of humanity, because it was trusted as a humane State. But now all this achievement has vanished, all this good opinion has been destroyed. You cannot in half a century regain the spiritual and material benefits which you have lost. Oh, that we might have again a Germany true to our culture, a Germany of true peace, of beautiful progress, of true culture, modest and not arrogant, free from the rage of lords and not armed hosts, and turning once more to the uplifting influence of such leaders as Luther, Goethe, Beethoven, and Kant! But Germany, whether you glorify in it or not, cannot cease to pursue its course in darkness and murder until conscience at last bids it withdraw its armies back to its borders, there to hope for the world's pardon upon this inexcusable damnation.

## The Call of the Bush.

W. Rothery.

There is a call, continuous, insistent, appealing, which comes to us from the great Australian bush. It is the call of many of our brethren, who in isolation have not the advantages that belong to the people of the city. It is the appeal of men, in the main, but in whom there still remains a craving for God. It is the cry of the little children, without Sunday School or chapel, and no one to teach them of the gentle Saviour who ever loved the little ones.

Our State Home Mission Committees are endeavoring to the utmost of their ability to answer this call. The effectiveness of this reply in the way of sending men to preach the gospel will depend upon the way the brotherhood respond on February 7th. Our committees are often criticised as to their methods and attainments, but we should remember that if their finances are curtailed, so also is their degree of usefulness. If therefore greater things are not attempted, the blame rests upon us.

It is not sufficient for our committees alone to hear this call from the bush, it comes to all of us with its pathetic note of entreaty—"What are you doing for us in the lone bush?" Do not let us urge our claims. This is a cry from our own kinsmen and from our own homeland.

In the bush that one of our best opportunities for aggressive evangelism lies. Many isolated settlers in the back blocks seldom see a preacher, and welcome him with fervor when he comes. Visiting and holding services with such men creates a bond between them and the church, which is sure to grow stronger as visits are maintained. Think of the many townships where only occasional services are held, splendid centres for an aggressive evangelist. Throughout the States there are countless country towns where, as yet we are unrepresented, but which are strongholds of sectarianism. Country towns are very conservative, hence a more imperative need to take these centres for our cause.

## Progress at Maylands, S.A.

A church was organised from the Norwood parent body in the extreme eastern suburbs on February 20, 1910. Forty-nine foundation members were then enrolled. The church at Maylands possesses a fine property, 150 by 100 ft. depth, fronting Wellington-road, and its brief history has been marked by rapid progress. A band of zealous young men from the Norwood Bible Class commenced Sunday night services on Nov. 25, 1906, in a brick building used as a furniture factory, and the efforts of various speakers were splendidly supported by a strong choir, under the leadership of Mr. G. D. Weller, at present the Conference President. The district presented such possibilities for the primitive gospel that the I.M. Committee placed H. D. Smith in the field in February, 1909. Although he resided at Magill, two miles distant, in sunshine or shower the veteran preacher walked to his post. Occasionally he was compelled to preach to the congregation in the open street on account of the insufferable heat of the building, and when the occasion coincided with the sermon, his strong voice was completely drowned by the clatter on the roof. A Bible School was organised at the time of Mr. Smith's arrival, with nine children as scholars. A. L. Reed assumed the responsibilities of superintendent, and in spite of much advice to the contrary, the evangelist prevailed upon the congregation to purchase the present site for a chapel. Subsequent developments have fully justified his choice, as the building stands at the centre of a large and growing population. E. J. Paternoster, of Salisbury, had the platform work for six months prior to the arrival of H. R. Taylor from U.S.A. The present has been witnessed in the I.M. School, which necessitated the erection of two rooms on the rear of the chapel to accommodate the kindergarten and primary departments. At the beginning of November the church passed from the control of the I.M. Committee, and the church is hopeful of soon attaining complete self-support.

## Here and There

### Home Mission Sunday, Feb. 7.

Two weeks next Sunday to the great annual offering for Home Missions.

Let every disciple respond to the call of the Homeland by a liberal offering.

The secretary of the church in Maryborough, Vic., is now A. P. A. Burden, "Clontarf," Mariner's Reef-road, Maryborough (or Loco Sheds).

Christianity is not international; it does not belong to the British or Americans, to the French or the Italians; it belongs to the world.

To those interested to see what self-help and liberality will do in the way of removing church debts, we recommend a perusal of the report from York, S.A., in this issue.

Will every preacher and secretary please see that adequate arrangements are made for ensuring an offering for Home Missions from each member who possibly can help on Feb. 7?

The work at Warrnambool, Vic., where W. L. Jones works as evangelist, is advancing splendidly; every department is on the upgrade. The Victorian Home Mission Fund is aiding this work.

Delegates and visitors to the Southern District Conference, to be held at Strathalbyn, S.A., on Tuesday, Feb. 2, requiring accommodation, will be pleased to write to A. W. Paterson, c/o D. Bell & Co., Strathalbyn.

Could I wish that myself were accused from Christ by my brethren, my kinmen according to the flesh? Let this Missionary outburst of the zealous apostle spur us on to effort and sacrifice for the evangelisation of the home land.

G. D. Verco, who has spent sixteen months at Kadina, left Adelaide last Thursday to take up his work at Doncaster, Vic. There were a number at the railway station to bid him and Sister Verco good-bye.

The departure of Sisters Tilley, Tole and Cameron from Adelaide, by the Majala, for India, last Thursday, was the occasion of a number of brethren and sisters visiting the Outer Harbor to wish them *bon voyage*.

The Home Mission number of the "Christian" was well received. Extra copies are still available, and will be forwarded free of cost to secretaries or agents desirous of distributing them to arouse interest in the February 7th collection.

Mr. and Mrs. A. C. Rankine left Melbourne on Tuesday afternoon by rail for Sydney, whence they were supposed to sail for U.S.A. to-day by the "Vigara." We are glad to know that they hope to return to Australia after a time.

We regret to hear that Bro. W. Wakefield, one of our College students and preacher at Echuca, Vic., is in the hospital of that town, suffering from gastric influenza. Many brethren will join in sincere wishes and prayers for his speedy recovery.

Regarding the new cause at Brighton, South Australia, Bro. C. Macdonald, of Jetty-road, Glenelg, would be pleased to receive from church secretaries, or other brethren, the names and addresses of any church members who have gone to reside in or near Brighton.

The first meeting for the year of the Victorian Bible School Union will be held at Swanston-st. on Monday evening, Jan. 25, at 8 o'clock. Important business will be discussed, including plans for the future, involving considerable alteration to the constitution of the Union. Delegates are asked to make a special effort to be present.

A lady visitor to Ballarat, Vic., at the time of the opening of the new chapel there, heard H. Kingsbury in the mission which he then conducted, and decided for Christ; but she left next morning for her home at Colden. Recently she took a trip to Warrnambool, and was baptised by W. L. Jones. There are still some people in the world who are determined to find and obey the truth.

The Eyre Peninsula Conference meets at Tumby Bay on Saturday and Sunday, Feb. 27 and 28. If any preachers or other brethren are holiday-making about that time they would enjoy the Gulf coast with a break of three or four days, by so doing they would also encounter the brethren on Eyre Peninsula. Full particulars can be obtained from A. J. Fischer, Tumby Bay, S.A.

Isolated Members.—The problem is how to reach them. It is all right to appoint a correspondent; but what if the church secretaries will not supply him with the names? This is the case in S.A., where 12 churches with 332 isolated on their rolls have neglected to send the names, although urged to do so. A good deal was said at the conference about the brethren scattered abroad, and D. A. Ewers was instructed to write to them, but how can he?—E.

On Monday evening a largely attended farewell meeting was held in the chapel at Hawthorn, Vic., in honor of Bro. and Sister A. C. Rankine. Bro. Rankine having been not only preacher of the Hawthorn church, but also Secretary of the Federal Conference, and a member of both the Victorian and Federal Executive F.M. Committees, the Hawthorn church kindly invited other brethren to participate in the meeting. Bro. Hunter, of Hawthorn, presided. He said that in the three years Bro. Rankine had labored with the Hawthorn church, the work had progressed more than in any previous period of the church's history. A goodly number had been led to Christ. The annual offerings for both Home and Foreign Missions had greatly increased. The erection of the new lecture hall, opened entirely free of debt, was mainly due to his efforts. Bro. Rankine had proved himself to be a "live man" in all branches pertaining to the work of the church. Other speakers were R. C. Edwards, R. Lyall, F. M. Ludbrook, W. C. Craigie, A. R. Mann, H. Procter, J. I. Mulford, W. Fielding, Miss Enniss and Mrs. Hunter. Compliments were received from Bren. T. Hagger and J. J. Franklyn. The speakers were unanimous in their expressions of appreciation of the work of our brother and sister, and of regret at their departure for U.S.A. Special reference was made to the faithfulness of Bro. Rankine in his service, and their open-handed hospitality and labors of Bro. Rankine in the Foreign Missionary cause called for special recognition. Presentations were made on behalf of the Federal Committees, the sisters of the church, "those who had received hospitality," the C.E. Society, and the church and its auxiliaries. The last-mentioned presentation was in the shape of a number of sovereigns. Numerous tokens of personal friendship have also been given, including a pair of sleeve-links presented to Bro. Rankine by Bro. and Sister Whittington. Both guests of the evening replied in suitable terms, thanking the brethren for their good wishes, and for the tangible expressions of love to the faith. Bro. Rankine assured the brethren that it was not his intention to settle permanently in America. The meeting was brightened by the singing of Mrs. Roy Thompson, Miss Tucker, and the local choir, which was ably led by Bro. Warburton.

### FEDERAL CONFERENCE

To the Brotherhood throughout Australia:—

Dear Brethren.—The Federal Executive has decided that the twice-postponed Federal Conference shall be held in Sydney from April 6th to 8th. We are doing our best to prepare for a successful gathering. But the importance of the conference demands the cooperation of the members in all of the States. It can only be a Federal Conference if all of the States are represented, and take part in the deliberations and decisions. We hope, therefore, that the different Executives will make an early selection of delegates, and endeavor to secure full representation. Hospitality will be provided for all State delegates, and as far as possible for brethren who visit Sydney for the purpose of attending the conference. It will help us in our arrangements if delegates and visitors will send me early word of their coming. The following transit agents have been appointed: S.A., D. A. Ewers, 16 Ebor Avenue, Mile End, Victoria, T. Hagger, 15 Walsh-st., Coburg. Tas-

mania, W. Linn, Climitiere-st., Launceston. These brethren will arrange steamer and rail fares.

Through the columns of the "Christian" we send forth a warm invitation to join us at Easter time. When you come our welcome will be most hearty. Make your preparations now. Send me word of your coming as soon as possible. Pray that if the Lord tarry, we may have a time of real blessing as we come together to consider the big things of our brotherhood service.

On behalf of the Arrangements Committee,

H. G. Harward, City Temple, Sydney.

### FAREWELL TO MISSIONARIES

Melbourne and suburban churches bade farewell to Misses Tilly and Tole in Lygon-st. chapel on Thursday evening, 7th inst., prior to their leaving for Adelaide, en route to India. Owing to the holiday season, the attendance was not as large as it would otherwise have been. Still it was a representative meeting, and the sympathetic interest manifested more than compensated for any lack of numbers.

F. M. Ludbrook, Federal F.M. President, occupied the chair, and gave an appropriate farewell address. Other speakers were Bro. and Sister representing the sisters, Joseph Pittman, Lygon-st. church; H. E. Knott, Vice-President Victorian Conference; R. Lyall, F.M. Committee; and A. C. Rankine, Secretary Federal Conference. Farewell greetings were received from R. Enniss, at present in New Zealand, and I. A. Paternoster, Secretary S.A. Committee. Miss Tilly and Joseph Pittman, who spoke for Miss Tole, thanked the brethren for their kindly wishes.

The committee are very grateful to Miss Dickens, Bro. Haddow, and the Lygon-st. quartette parties, for their fine musical gifts, to Miss Wright, of West Australia, who favored with a beautifully-rendered solo. The mission party was augmented by the addition of Miss Cameron in Adelaide, and sailed from S.A. for India on the 14th inst. We look to them to accomplish much for the Master in that needy field.

The brotherhood have now no fewer than seven European workers appointed to labor on our distinctly Australian stations, in Barroo and Serengeti, in the Bombay Presidency of India. The committee appeal to the whole of our membership to enable them to maintain these stations at the highest possible point of efficiency.—J. I. Mulford.

### BIRTH

CHIFFERFIELD (nee Page).—On the 12th January, at "Belle-Isle" Station-st., Fairfield, to Mr. and Mrs. Frank G. Chifferfield—a daughter (Gwendoline Beatrice).

### IN MEMORIAM.

COWLEY.—In loving memory of our dear mother, Ellen Emma Cowley, who fell asleep Jan. 7, 1902; also our dear father, Thomas Henry, who fell asleep Jan. 27th, 1909.

"When the eyes we love so dear  
Enter on their rest above,  
Scenes the earth so poor and vast,  
Of our life-joy overcast?  
Hush! be every murmur dumb,  
It is only 'Till He come!'"

—Inserted by their loving family, Lizzie, Ada, Mabel and Tom.

EDWARDS.—In loving memory of my dear husband and father, Thomas Edwards, who passed to his reward on 18th January, 1914.

The one we loved is now at rest,  
His fond, true heart is still;  
The hands that always helped us best  
Are now forever still.

—Inserted by his wife and daughter, and son and daughter-in-law, H. and M. Edwards.

### BEREAVEMENT NOTICE.

Mr. and Mrs. John Young and family desire to return thanks to their many kind friends for cards, letters, telegrams, and floral tributes in their sudden bereavement, especially thanking Mr. Young.

The Society of Christian Endeavor.

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The Christian in National Affairs. Iss. 45: 1-4  
25: 1 (29: 1-20).  
The right attitude. Rom. 13: 1-8.  
What Jesus said and did. Matt. 22: 37-40; Matt. 23: 23-27.  
Warnings against unwise alliances. Isa. 30: 1-16.  
Talk heard. Jan. 21-22.  
Jehovah is King. Psalms 24: 1-10.  
We ought to obey God. Acts 5: 29-32.  
National Happiness. Psalms 144: 7-15.  
National life depends on character and conduct.  
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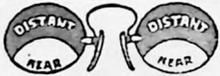
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